

¹Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.²For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.³And after the second veil, the tabernacle which is called the Holiest of all;⁴Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;⁵And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.⁶Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.⁷But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:⁸The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:⁹Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;¹⁰Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.¹¹But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;¹²Neither by the blood of goats and calves, but by his own

دَبَائِحَ الْحَيَوَانَاتِ لَيْسَ بِفِدَاءٍ كَامِلٍ

¹ثُمَّ الْعَهْدُ الْأَوَّلُ كَانَ لَهُ أَيْضاً قَرَائِضُ خِدْمَةٍ وَالْقُدُّسُ الْعَالَمِيُّ.²لَأَنَّهُ نُصِبَ الْمَسْكَنُ الْأَوَّلُ الَّذِي يُقَالُ لَهُ الْقُدُّسُ، الَّذِي كَانَ فِيهِ الْمَنَارَةُ وَالْمَائِدَةُ وَخُبْزُ التَّقْدِمَةِ.³وَوَرَاءَ الْحِجَابِ الثَّانِي الْمَسْكَنُ الَّذِي يُقَالُ لَهُ قُدُّسُ الْأَقْدَاسِ،⁴فِيهِ مِخْرَعُهُ مِنْ ذَهَبٍ وَتَابُوتُ الْعَهْدِ مَعْشَى مِنْ كُلِّ جِهَةٍ بِالذَّهَبِ، الَّذِي فِيهِ قِسْطُ مِنْ ذَهَبٍ فِيهِ الْمَن، وَعَصَا هَارُونَ الَّتِي أَفْرَحَتْ، وَلَوْحَا الْعَهْدِ،⁵وَقَوْفُهُ كُرُوبَا الْمَجْدِ مُطْلَلَيْنِ الْغِطَاءِ، أَشْيَاءُ لَيْسَ لَنَا الْآنَ أَنْ تَتَكَلَّمَ عَنْهَا بِالتَّفْصِيلِ.⁶ثُمَّ إِذْ صَارَتْ هَذِهِ مُهَيَّأَةً هَكَذَا، يَدْخُلُ الْكَهَنَةُ إِلَى الْمَسْكَنِ الْأَوَّلِ كُلِّ حِينٍ صَانِعِينَ الْخِدْمَةَ،⁷وَأَمَّا إِلَى الثَّانِي فَرِئْسُ الْكَهَنَةِ فَقَطْ مَرَّةً فِي السَّنَةِ، لَيْسَ بِأَمْ يَدْمُ يُقَدِّمُهُ عَنْ نَفْسِهِ وَعَنْ جَهَالَاتِ الشَّعْبِ،⁸مُعَلِّينَا الرُّوحَ الْقُدُّسَ يَهْدًا، أَنَّ طَرِيقَ الْأَقْدَاسِ لَمْ يُظْهَرْ بَعْدُ مَا دَامَ الْمَسْكَنُ الْأَوَّلُ لَهُ إِقَامَةٌ،⁹الَّذِي هُوَ رَمُزٌ لِلْوَقْتِ الْحَاضِرِ، الَّذِي فِيهِ يُقَدَّمُ قَرَائِنُ وَدَبَائِحُ لَا يُفِكُّ مِنْ جِهَةِ الصِّمِيرِ أَنْ تُكَمَّلَ الَّذِي يَخْدُمُ،¹⁰وَهِيَ قَائِمَةٌ بِأَطْعِمَةٍ وَأَشْرِبَةٍ وَعَسَلَاتٍ مُخْتَلِفَةٍ وَقَرَائِضُ جَسَدِيَّةٍ فَقَطْ مَوْضُوعَةٍ إِلَى وَقْتِ الْإِصْلَاحِ.

الْفِدَاءُ الْكَامِلُ بِدَمِ الْمَسِيحِ يَسُوعَ

¹¹وَأَمَّا الْمَسِيحُ، وَهُوَ قَدْ جَاءَ رِئِيسَ كَهَنَةٍ لِلْخَيْرَاتِ الْعَتِيدَةِ، قَبَالِ الْمَسْكَنِ الْأَعْظَمِ وَالْكَامِلِ غَيْرِ الْمَصْنُوعِ يَدَيَّ، أَيْ الَّذِي لَيْسَ مِنْ هَذِهِ الْخَلِيقَةِ،¹²وَلَيْسَ بِدَمِ ثِيُوسٍ وَعُجُولٍ بَلْ بِدَمِ نَفْسِهِ، دَخَلَ مَرَّةً وَاجِدَةً إِلَى الْأَقْدَاسِ فَوَجَدَ فِدَاءً أَبَدِيًّا.¹³لَأَنَّهُ إِنْ كَانَ دَمُ ثِيرَانٍ وَثِيُوسٍ وَرَمَادُ عِجَلَةٍ مَرْشُوشٌ عَلَى الْمُتَجَسِّسِينَ يُقَدِّسُ إِلَى طَهَارَةِ الْجَسَدِ،¹⁴فَكَمْ بِالْخَرِيِّ يَكُونُ دَمُ الْمَسِيحِ، الَّذِي يَرْوِجُ أَرْزُلِي قَدْ دَمَ نَفْسَهُ لِلَّهِ بِأَمْ عَيْبٍ، يُظَاهَرُ صَمَائِرُكُمْ مِنْ أَعْمَالٍ مَيِّتَةٍ لِتَخْدِمُوا اللَّهَ الْحَيَّ.

¹⁵وَلِأَجْلِ هَذَا هُوَ وَسِيطُ عَهْدٍ جَدِيدٍ لِكَيْ يَكُونَ الْمَدْعُودُونَ، إِذْ صَارَ مَوْتُ لِفِدَاءِ التَّعَدِّيَاتِ الَّتِي فِي الْعَهْدِ الْأَوَّلِ، يَتَأَلَوْنَ وَغَدَ الْمِيرَاثِ الْأَبَدِيِّ.¹⁶لَأَنَّهُ حَيْثُ تُوجَدُ وَصِيَّةٌ يَلْزَمُ تَبَاتُّ مَوْتِ الْمُوصِي،¹⁷لَأَنَّ الْوَصِيَّةَ تَأْتِي عَلَى الْمَوْتِ إِذْ لَا قُوَّةَ لَهَا أَلْبَنَةً مَا دَامَ الْمُوصِي حَيًّا.¹⁸فَمِنْ نَحْوِ الْأَوَّلِ أَيْضًا لَمْ يُكَرَّسْ بِأَمْ دَمٍ،¹⁹لَأَنَّ مُوسَى، بَعْدَمَا كَلَّمَ جَمِيعَ الشَّعْبِ بِكُلِّ وَصِيَّةٍ بِحَسَبِ النَّامُوسِ، أَحَدَ دَمِ الْعُجُولِ وَالثِّيُوسِ مَعَ مَاءٍ وَضُوفًا قَرْمِزِيًّا وَزُوقًا وَرَسَّ الْكِتَابَ نَفْسَهُ وَجَمِيعَ الشَّعْبِ قَائِلًا: "هَذَا هُوَ دَمُ الْعَهْدِ

blood he entered in once into the holy place, having obtained eternal redemption for us.¹³ For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:¹⁴ How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?¹⁵ And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.¹⁶ For where a testament is, there must also of necessity be the death of the testator.¹⁷ For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.¹⁸ Whereupon neither the first testament was dedicated without blood.¹⁹ For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,²⁰ Saying, This is the blood of the testament which God hath enjoined unto you.²¹ Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.²² And almost all things are by the law purged with blood; and without shedding of blood is no remission.²³ It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.²⁴ For Christ is not

الَّذِي أَوْصَاكُمْ اللَّهُ بِهِ.²¹ وَالْمَسْكَنَ أَيْضاً وَجَمِيعَ آيَةِ
الْخِدْمَةِ رُسُهَا كَذَلِكَ بِالدَّمِ،²² وَكُلُّ شَيْءٍ تَقْرِيباً يَتَطَهَّرُ
حَسَبَ التَّامُوسِ بِالدَّمِ وَيَذُونَ سَفْكَ دَمٍ لَا تَحْصُلُ
مَغْفِرَةٌ.

²³ فَكَانَ يَلَزِمُ أَنَّ أَمْثِلَةَ الْأَشْيَاءِ الَّتِي فِي السَّمَاوَاتِ
تُطَهَّرُ بِهِذِهِ وَأَمَّا السَّمَاوَاتُ عَيْنُهَا قَبِذَبَائِحَ أَفْصَلَ مِنْ
هَذِهِ.²⁴ لِأَنَّ الْمَسِيحَ لَمْ يَدْخُلْ إِلَى أَقْدَاسٍ مَصْنُوعَةٍ بِيَدٍ،
أَشْبَاهَ الْحَقِيقَةِ، بَلْ إِلَى السَّمَاءِ عَيْنُهَا لِيُطَهَّرَ الْآنَ أَمَامَ
وَجْهِ اللَّهِ لِأَجْلِنَا،²⁵ وَلَا لِيُقَدَّمَ نَفْسُهُ مِرَاراً كَثِيرَةً كَمَا
يَدْخُلُ رِئِيسُ الْكَهَنَةِ إِلَى الْأَقْدَاسِ كُلِّ سَنَةٍ بِدَمِ
آخَرَ،²⁶ فَإِذْ ذَاكَ كَانَ يَجِبُ أَنْ يَتَأَلَّمَ مِرَاراً كَثِيرَةً مُنْذُ
تَأْسِيسِ الْعَالَمِ، وَلَكِنَّهُ الْآنَ قَدْ أَطْهَرَ مَرَّةً عِنْدَ انْقِصَاءِ
الدُّهُورِ لِيُبْتَطَلَ الْخَطِيئَةُ بِذَبِيحَةِ نَفْسِهِ.²⁷ وَكَمَا وُضِعَ لِلنَّاسِ
أَنْ يَمُوتُوا مَرَّةً ثُمَّ بَعْدَ ذَلِكَ الدَّيْنُونَةُ،²⁸ هَكَذَا الْمَسِيحُ
أَيْضاً، بَعْدَمَا قُدِّمَ مَرَّةً لِكَيْ يَحْمِلَ خَطَايَا كَثِيرِينَ،
سَيَطَهِّرُ ثَانِيَةً بِلَا خَطِيئَةٍ لِلخَلَاصِ لِلَّذِينَ يَنْتَظِرُونَهُ.

entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:²⁵ Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;²⁶ For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.²⁷ And as it is appointed unto men once to die, but after this the judgment:²⁸ So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.